

A ^{y.}
TREATISE

TENDING
TO VNITIE:

IN
A SERMON PREACHED
AT DROGHEDAH ON WHITSVNDAY
(being the ninth of Iune 1622.) be-
fore the Kings Majesties Commis-
sioners for IRELAND.

By Henry Leslie.
—*

Quoties dicimus, toties judicamur. Hierom.




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TO THE MOST RE-
VEREND FATHER IN GOD,
CHRISTOPHER, by Gods providence
*Archbishop of Ardmagh, Primate of all
Ireland, and Metropolitan, and one of
his Maiesties most honourable
Privie Councell.*

MOST REVEREND;

 *I was by your Graces direction
that this Sermon was preached;
and now by the same appointment
it is published: that the world
may see it contayneth nothing but
truth, and is free from undiscreeet
raylings, wherewith it was charged by them who dare
adventure to censure us before they heare us.*

*Now these my small labours, and the labours of
some few dayes, being the first fruits of my weake
engine, I here present unto your Grace, to whom I owe
my selfe, and all I have, much more my service, with
the labour of my hands, head and heart, as most boun-
den. Indeed this small offering is no more equivalent
to my debt, than a mole-hill is to a mountaine: But
whatsoever my barren ground can afford, shall be e-*

The Epistle Dedicatorie.

**Ver at your Honours command : to which most hum-
bly I prostrate my selfe , praying alwayes , that God
would be pleased to continue your Grace long unto
this poore Church of Ireland, that like another
Nehemiah, you may build up the
walls of this decayed I E-
RUSALEM.**

Your Graces most

bounden Chaplaine,

HENRY LESLY.



A TREATISE TENDING TO VNITIE.

I. TIM. II. V.

*For there is one God, and one Mediator between God
and men, the man Christ Iesus.*



Under the Old Testament they observed the Feast of Pentecost in remembrance of the Law given at Sinai : so it hath beene the practise of the Church under the New Testament, to keep the like Feast, at the same time, in remembrance of the Gospell which came from Ierusalem. For if the Law should be thus honoured, which is the ministration of death, how much more the Gospell, which is the ministration of life, and that not written in tables of stone, as was the Law, but in the tables of our hearts by the holy Spirit? for this Spirit did descend upon the Apostles in a visible shape on the day of Pentecost, according to Christs promise, that hee would send unto them another comforter, even the Spirit of truth, to leade them into all truth, to teach them all things, even the deepe things of God. So that those great and secret mysteries, which under the Old Testament were shut up from the people, like

2. Cor. 3. 7.

Act. 2.

Ioh. 14. 16, 17,
26.

Ioh. 16. 13.

1. Cor. 2. 10.

like unto the Sanctuarie, into which entrance was seldom made; are now made open to the understanding of all the faithfull: for this Spirit hath revealed them unto the Apostles, and the Apostles in their writings have cleerely taught them unto us. Even in these few words which I have read, behold a bundle of these mysteries, but obscurely known in former times, now plainly set forth unto us: as the mysterie of the Godhead, of our reconciliation to God, of Christs mediation, and of his incarnation. *There is one God, and one mediator betweene God and men, the man Christ Iesus.*

The words containe the summe of the Gospell, and chiefe heads of our Christian faith, catechising us plainly in fixe maine grounds and principles of Religion: I. That there is a God, else how should he be *one*? II. that this God is *one*; *there is one God*. III. that this one God is reconciled and made one with us by a mediator; for *there is a mediator betweene God and men*. IV. that this mediator is one; *and one mediator*. V. that Christ Iesus is this one mediator. VI. that Christ Iesus is a man; *the man Christ Iesus*. *There is one God, and one mediator betweene God and men, the man Christ Iesus.*

Thus hee leadeth us by the hand from those things which are most commonly knowne and received, to these that be lesse manifest, everie one of these principles revealing unto us a greater mysterie, and further degree of knowledge. For the first, that there is a God, is acknowledged by all men. The second, that this God is one, is not so commonly knowne as the former; for the Gentiles worshipped a multitude of gods: yet is it generally confessed, not only by the Church, but also by the wisest of the Heathen. The third, that this God is reconciled to us by a mediator, exceeds the knowledge of all Gentiles whatsoever, who had nothing but the light of nature;

ture: for it is not knowne by nature, but by revelation from God; yet is it granted by manie false teachers, Papists, Iewes, and also others who receive but a parcell of Gods word. But the fourth, that this mediator is one, is lesse manifest yet: for it is refused by the Papists, yet received by the Iewes. But the fift, that Christ Iesus is this one mediator, doth exceed their faith also: yet is it acknowledged by manie Heretickes, who notwithstanding denied the humane nature of Christ. So that the sixt and last, that Christ Iesus is a man, is most hid and privie, as being the proper faith of the true Church.

As every one of these principles revealeth a further degree of knowledge; so also a greater measure of comfort. The first, that there is a God, to whom wee may have recourse in the day of trouble, is a great comfort to us: but if there were manie Gods, so that wee knew not to which of them we should runne for help, our comfort were but small; therefore the second principle shewes that this God is onely one. But albeit there be a God, and onely one God; yet if we be at enmitie with him, wee have greater cause to feare than to reioyce: in the third place therefore, hee removeth this feare, shewing that there is a mediator by whom man is reconciled unto God. But yet if there were not one, but manie mediators, and wee knew not to whom rather to betake us, what better should we be? therefore in the fourth hee taketh away this doubt also, affirming that there is one mediator. But though there be but one mediator, yet what if he be unknowne to us? wee are still as before: therefore the fift position leades us, by the hand, unto the particular person, Christ Iesus, who is this one mediator. But what of all this, if Christ Iesus be only God, and so as strange to us as the partie it selfe, with whom we are at enmitie? therefore to make our ioy full, the

Heb. 4. 15.

sixt principle tells us that hee is a man. A man, and so neare unto us; not in place, for hee is contayned within the heavens according to his manhood: but neare unto us in blood; for he is a brother of ours, bone of our bone, and flesh of our flesh: and neare unto us in affection; for he hath compassionate bowels, he is touched with a feeling of our infirmities, and was in all sorts tempted in like sort as we are, yet without sinne. And so forasmuch as Christ Iesus is a man, wee may goe boldly unto him, and by him have accessse unto the one God, he being the only mediator betweene God and man. This is the fullnesse of all comfort. So this Text is like *Jacobs* ladder, arising step by step till it bring us to comfort. My speech then at this time, shall as it were climbe up by these sixe staires; 1. That there is a God: 2. That this God is one: 3. That he is made one with us by a mediator: 4. That the mediator is one: 5. That this one mediator is Christ: 6. That Christ Iesus is a man. In handling whereof, you will perceiue me to omit manie points that are incident; for I must attend upon the time, and aime at the occasion.

Psal. 19. 1.
Rom. 1. 10.

As to the first, that there is a God; I should spend my breath in vaine, if I should labour to prove it: for it is ingrafted into every mans heart by nature, and plainly taught by all the dumbe and senselesse creatures; so that never man denied it but a foole, *The foole saith in his heart, there is no God, Psal. 14. 1.* Therefore as it is presupposed in my Text, so shall it be in my speech.

The second is, that this God is one; whereby three things are signified of God: that he is indivisible, one only, not manie: that he is immutable and unchangeable, one and the same yesterday, and to day, and for ever: and that he is without all respect of persons, one and alike to all sorts of men. First, God is one, that is, indivisible,

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able, one only, and not manie; according to that, 1. Cor. 8. 6. *Vnto vs there is but one God.* So doth the Nicen Creed acknowledge, *I beleeve in one God*: For God (as Bernard saith) is *Vnissimus*, most one. *Si non est unus, non est*, saith Tertullian; either one or none. Here wee must take heed of sundry wicked errors and heresies on each side: on the right hand, we have those who acknowledged manie Gods: on the left hand, wee have those who doe so farre maintaine God to be one, that they fall upon the other extremitie, to denie that there are three persons subsisting in this one God, or diuine nature. And of either side there be severall sorts, differing one from another, as they do all from the truth: all which I forbear to remember, as unworthie to be named at all, unfit to be mentioned in the Pulpit. It is enough for you to know, that amidst those rocks on everie side, our safest course is to hold the middle way; so acknowledging God to be one, that we denie him not also to be three: one in essence, but three in person, the Father, Sonne, and Holy Ghost; distinct each from other by their personall proprieties, the Father being from none, the Sonne from the Father, the Holy Ghost from them both: yet not divided one from another, because there is but one diuine essence, which being infinite, is all and whole in the Father, all & whole in the Sonne, all and whole in the Holy Ghost: Therefore (saith Athanasius in his Creed) *Deus Pater, Deus Filius, Deus Spiritus Sanctus, & tamen non tres Dij, sed unus Deus.* For (saith he) *as we are compelled by the Christian verity, to acknowledge every person by himselfe to be God; so are we forbidden by the Catholicke Religion to say there be three Gods. So that in all things, unitie in trinitie, and trinitie in unitie is to be worshipped.*

I cannot stand here to confirme the truth of this by testimonie out of Scripture: only to say something in a

word ; for the unitie of Gods nature, take my Text for a sufficient prooffe, *There is one God.* and for the trinitie and distinction of the persons, I will onely alledge one instance, which I am occasioned by this present feast to remember ; When the Holy Ghost did descend upon the Apostles on this day : there ye have a distinction of all the three persons. The third person he is sent, and appears in a visible shape of cloven tongues : the first person he sends him : and the second, by interceding with the first person, procureth the third person to be sent. So doth our Saviour distinguish them, Ioh. 14. 16. *I will pray the Father, and he shall give you another comforter.* there is the Sonne, praying to the Father, that the Comforter, which is the holy Spirit, might be given unto the Disciples : and therefore those three must be distinct persons, forasmuch as severall actions are ascribed to everie one of them in the same worke that was done on this day.

The Fathers, to expresse this incomprehensible mystery, have used sundry similitudes taken from things naturall ; as the similitude of the soule of man, wherein there be three distinct faculties, and yet but one essence of them all. The similitude of the fountaine ; the streame flowing from it, and the river flowing from them both : which being three distinct things, yet for substance are but one water. The similitude of a tree, wherein there be three distinct things, the roote, the stocke, and the branch : the roote depending from none, the stocke from the roote, and the branch from them both ; yet all are but one tree. Finally, the light of the Sunne, the light of the Moone, and the light of the ayre, are three distinct lights : the light of the Sunne is from none, the light of the Moone is from the Sunne, and the light of the ayre from them both, and yet for substance they are but one

One and the same light. Even so the Father, the Sonne, the Holy Ghost, are three distinct persons: the Father from none, the Sonne from the Father, the Holy Ghost from them both, & yet all three are but one God. But for all these similitudes, we must acknowledge with Cyprian, *Nulla creatura talis esse potest, qualis est creator; ideo sicut sine exemplo est divina essentia; ita sine exemplo est divina maiestas*: as there is no creature such as is the creator, so there is no example can expresse either the essence, or the maiestie of God. For this is a mysterie of mysteries, farre surpassing the reach of the understanding of anie creature: which the Seraphims professe, *Eesai. 6. 2.* when at the presence of this one God, they cover their faces with their wings, acknowledging their inability to behold, much lesse to comprehend, so glorious a maiestic.

Secondly, by this that God is one, is signified that hee is immutable and unchangeable, one and the same (as faith the Apostle) yesterday and to day, and the same for ever. In this sense it may be, God is called one, *Gal. 3. 20.* But God is one. He is one or immutable in his nature, in his decrees, in his actions. His nature or essence is one and the same immutable and unchangeable, because he is voyde of all kinde of composition, both physicall and metaphysicall, and (as wee speake in the Schooles) *actus purus*. So that he is not subiect unto anie change, whether we consider his being, or his attributes: for if wee respect his being, he is eternall, that is, without beginning, without end, and alwayes the same: for as time, being (as the Philosopher defines it) *mensura motus per prius & posterius*: hath in it three things; there is *principium, successio & finis*: even so eternitie, which is contrarie to time, must be free of all these, free from beginning, from end, and from all change or succession. So *Phavonius*.

Heb. 13. 8.

rinus hath observed, that the word *αἰδιος* signifieth one, *qui non solum non desinit esse, sed neque etiam desinit talis esse.* and this word is used of God, *Rom. 1. 20.* So that, as I said, he is not only without beginning and without end, but also while hee is, hee is ever the same; as *David* saith, *Psal. 102. 25. Thou hast laid the foundations of the earth, and the heavens are the workes of thy hand. They shall perish, but thou shalt endure, yea all of them shall waxe old like a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy yeares shall have no end.* And as his Being, so also his Attributes are eternal, not subiect to anie change: his Justice, his Mercie, his Wisdome, his Power, all are immutable, and unchangeable, for they are his verie nature: whatsoever is in God, is God himselfe.

Againe, he is one and the same in his Will, his Councell, and his Decrees: for God is not as man that he should lye, neither as the sonne of man that he should repent. hath he said, and shall he not doe it? hath he spoken, and shall hee not accomplish it? *Numb. 23. 19. I am the Lord and change not, Mal. 3. 6. My counsaile shall stand, and my will shall be done, Isai. 46. 10.* For when one changeth his purpose, it is either because hee seeth that his purpose is not good, at least, that hee might have purposed better than hee did: or else it is because he perceiveth that he cannot bring to passe his former purpose; and so the change of his counsaile doth argue either want of wisdome, or want of power. But God wanteth neither of them; he is, and alwayes was, the same most wise God, and so could not have taken anie better counsaile, than that which hee tooke from all eternitie. And as hee is most wise, so also omnipotent, able to effect all his counsailes: *Hee doth whatsoever he will, Psal. 115. 3. Yea who hath resisted his will? Rom. 9. 19.* And therefore that doctrine of the mutabilitie

tabilitie of Gods predestination, as it is contrary to the Scripture, which teacheth that *Gods purpose according to election, must stand*, Rom. 9. 11. so it is most blasphemous against God. For, to say that Gods predestination may be changed, that the elect may become reprobate, and so damned, and on the contrarie, the reprobate become elect, and so saved; is as much as to say that Gods absolute Will, which is himselfe, may be changed, that his Prescience or Knowledge may be deceived, that his omnipotent power may be weakened, that his actions may be impeded, and so that God may become no God.

Finally, he is one and the same in his actions; which may be declared three manner of wayes: 1. where the occasion is the same, Gods action is of the same kinde: for example; Did God in former times execute his iudgements against rebellious sinners? yee may be sure that he will doe the like now. Upon this ground the Apostle reasoneth, *Rom. 11. 21. For if God spared not the naturall branches, take heed lest he also spare not thee.* As if hee should say, They were cast off because of unbeliefe, and if thou fall into the same sinne, thou may be sure to taste of the same punishment; forasmuch as where the occasion is the same, Gods actions are alwayes the same. So the Apostle, *1. Cor. 10.* alledgeth Gods iudgements upon the Iewes in the wilderness: and the Apostle *Peter* the great iudgements upon the Angels that sinned, upon the old world, and upon Sodome and Gomorthe, *2. Pet. 2.* concluding from thence, That if he spared not them, so neither will he spare us, if wee doe as they did. *For the wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnesse of men, Rom. 1. 18.* Againe, hath God in former times performed mercie and deliverance to his owne people? yee may be sure that he will doe the same still. Upon this ground *David* built his assurance;

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*The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, he will deliver me out of the hand of this Philistin, 1. Sam. 17. 37. And so in many places of the Psalmes, where hee lamenteth the miseries of the Church, he reckoneth up Gods former benefites bestowed upon her, that by the experience of Gods former favours, both himselfe and others might be assured of a future deliverance; forasmuch as God is alwayes the same, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate him, and shewing mercie unto thousands of them that love him, and keepe his commandements. Secondly, God is one and the same in his actions, as being the same meanes to bring men to the same end. There is not one way for the Jewes to be saved, another for the Gentiles, but it is one God which shall justifie circumcision by faith, and uncircumcision through faith, Rom. 3. 30. There is for all, the same Saviour, Christ; the same instrument, Faith; the same degrees of salvation intervening betwene Gods decree and the execution thereof, namely, Vocation, Iustification, Sanctification; and the same outward meanes, Gods Word and Sacraments. But here wee must remember, that albeit God worketh the same things in all the faithfull, yet not in the same measure and degree. He did illuminate his Saints under the old Testament, but not in that measure that he doth his people under the Gospell. The Disciples received the holy Spirit when they were first called, and after when Christ breathed on them, and said, *Receive the holy Ghost,* Ioh. 20. 22. but not in that measure that they did in the day of Pentecost, when the Spirit came downe upon them in a visible shape. Before they had only tasted of the Spirit, but then they are said to be filled with the Holy Ghost. *Eadem semper fuit virtus charismatum, quam-**

AA. 2. 4.

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vis non eadem semper mensura donorum, saith *Leo*: The day of Pentecost was not the first time they had received the holy Ghost, *non fuit inchoatio muneris, sed adiectio largitatis*, saith the same *Leo*: but yet in respect of the abundance of the Spirit, which was powred out on this day, they are formerly said, not to have received the Spirit. And well may this day be called the feast of the descending of the holy Ghost, because the holy Ghost did never come downe in such a measure, nor in such a manner, as upon this day. Thirdly, God is said to be unchangeable in his actions, because when he beginneth a good worke he never leaves it, till he bring it to an end. Whom hee elected, them he calleth; whom hee called, them he iustifieth; whom he iustified, them he sanctifieth; whom he sanctified, them he glorifieth: *For the gifts and calling of God are without repentance*, Rom. 11. 29. This serves mightily to confirme us in the certaintie of our salvation: for howsoever we be changeable, & readie to fall away from God at everie occasion; yet God is one and the same, and doth alwayes perfect the good worke which he hath begun: and we keepe not him, but he keepeth us. *Because I am not changed, therefore yee are not consumed*, O yee sonnes of *Iacob*, Mal. 3. 6. So you see, that whether you consider God in his nature, or in his decrees, or in his actions; it is alwayes true that the Apostle *James* saith, *With him there is no variablenesse, neither shadow of turning*. Iam. 1. 17.

Thirdly, by this that God is one, hee will signifie that he is without all respect of persons; one and alike to all. In this sense God is called one, *Rom. 3. 29. 30.* God: *Is he the God of the Iewes onely, and not of the Gentiles also? yes even of the Gentiles also. For it is one God who shall iustifie circumcision of faith, and uncircumcision through faith.* And this is the intent of the Apostle in this place: for

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these words are an argument to confirme his exhortation set downe in the beginning of the chapter; where the Apostle requires, that without limitation, wee pray and give thanks for all men. To stirre us up to the practise hereof, hee propounds unto us the pleasure and will of God, vers. 3. 4. and next, the dealing of God & of Christ, and their equall respect unto all, vers. 5. *There is one God and one Mediator.* As if he should say: God is one to all, both to Iewes and Gentiles, and all sorts of men, so is the Mediator one and alike to all men. and therefore should we carrie our selves equally towards all, secluding none from the benefite of our prayers.

Now that ye may perceiue how God is one and alike to all, we will consider him in a foure-fold respect, according to the diuerse persons which he carrieth, and according to which he worketh. Some things hee doth as a free Lord, having power over all: some things as God, creator and conseruer of all things: and some things hee worketh, as the God of his owne people onely, the father of his children: and other things, as hee is the Iudge of the whole world. As Lord of all, when all were sinners guiltie before him, he ordained some for life, others for destruction: he loved *Iacob*, he hated *Esau*: he hath mercie on whom he will, and whom hee will hee hardneth: some he maketh vessels of mercie, and others vessels of wrath: some he calleth, but draweth not: others he both calleth and draweth, and others hee neither calleth nor draweth; and yet in so doing, hee is without all respect of persons, one and alike to all. For hee is a respecter of persons, who in iudgement, contrarie to law, distributes unto equals unequally, that which is equally due unto them: or hee who gives not alike unto equalls, when of right he is bound to give them alike; but so gratifyeth the one, that he wrongeth the other, and that for some

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outward condition in the partie, besides the iustice of his cause, as either for his kinred, or his country, or carnall propinquitie, or his dignitie, or his riches, or some other office he hath done, and such like externall qualities, by which men in iudgement are moved to favour one partie more than another. Now God electing one, reiecting another, while all were alike, even sinners in *Adam*, cannot be said to be guiltie of this: first, because the mercie he shewes unto some, is not debt, but a gift of his free grace. and it is *Austins* rule, *Ibi esse acceptionem personarū, ubi quæ equalibus ex aquo debentur, inæqualiter distribuuntur.* But where the things given are not due, but free gifts; there, albeit there be not an equall distribution towards them who in themselves are equall, yet it is no respect of persons, nor anie iniustice at all. *S. Austin* cleareth this reason by two examples: the first is of a man that hath two debtors, and forgives the one, but exacts it of the other. This is not respect of persons, because hee is not bound to forgive either of them; and forgiving the one out of his owne good will, he wrongeth not the other: for he is free to dispence his owne gifts as he will. Heare *S. Austin* in his owne words: *Si autem quispiam duos habeat debitores, & alteri vellet dimittere, ab altero exigere, cui vult donat, sed neminem fraudat, nec acceptione personarum dicenda est, quando iniquitas nulla est.* His second instance is of the Housholder in the Gospell, who paying labourers who had wrought in his Vineyard, gave as much unto them that had wrought but one houre, as unto them that had borne the burden and heate of the day: and when they murmured against him for his partialitie, he answered, and said; *Friend, I doe thee no wrong: diddest thou not agree with mee for a pennie? Take that thine is, and goe thy way; I will give unto this last even as unto thee. Is it not lawfull for me to doe what I will with*

Ad duas Epist.
Pelagian. l. 2.
cap. 7.

Matth. 20.

Verses 13^o
14, 15.

mine owne? On which words, S. *Austin* doth paraphrase after this maner: *Volo autem huic dare sicut & tibi, &c. nempe hic tota iustitia est: hoc volo: tibi inquit reddidi; huic donavi: neque ut huic darem, tibi aliquid abstuli, aut quod debebam vel minui, vel negavi, &c.* The summe is: He freeth himselfe from iniustice, for that unto them all he had given as much as hee was bound to give; and to some he had given more than he was bound: wherein he was gracious unto them, but not uniuert towards the others; for that it is lawfull for him to doe what he will with his owne. Hence S. *Austin* inferreth, That as there was no acception of persons in this man, distributing his owne favour unequally: so neither in God, electing one, reiecting another, while all were alike; for his election is no debt, but a gift of his free grace, which he may bestow as he pleaseth, either on all, or on none, or on some, and not on others. As the one have cause to extoll his mercie, so the other cannot accuse his iustice: for hee might have past by them all, and appointed them for damnation, all being guiltie. And therefore that he hath mercie on some, he is freely good; because he gives that which he is not bound to give: that he passeth by others, he is not uniuert; because he oweth them nothing: finally, that he condemneth those whom he reiected for their sinnes, he is iust; because he payeth them that which hee oweth. This is the first reason, why God electing one, reiecting another, while all were alike, cannot be said to be a respecter of persons.

Secondly, for further clearing of Gods iustice, let us consider that God electeth some, reiecteth others, *citra cuiusquam injuriam*: for, as S. *Austin* saith, *Sic alius gratis honoratur, ut alius debito non fraudetur.* though some be bountifully rewarded, yet others are not wronged. Indeed a Iudge in iudgement, favouring one more than his
cause

cause deserveth ; by how much hee gratifieth the one
partie, by as much he damnifieth the other : and there-
fore he is a respecter of persons. But though God fa-
vour some so farre, that whereas they deserve damnati-
on, he calleth them unto salvation, yet the rest fare not
the worse for this : the glory of the elect addeth nothing
to the paine of the reprobate ; the wicked receive their
owne measure, neither more nor lesse than they should
have done though none had beene saved. Finally, God
electing some, and reiecting others, is free from respect
of persons ; because he is not moved to favour the one
more than the other, by anie cause or condition in them-
selves, but meerely by his owne good will and pleasure.
And it is well observed by some, that when it is said in
Scripture, that God is no respecter of persons ; the word ;
persona, signifieth not the man himselfe, but some exter-
nall qualitie, which being considered, might procure un-
to him, eyther favour or hatred : as beautie or deformi-
tie, nobilitie or basenesse, riches or poverty, and such like.
These outward qualities God doth no wayes respect in
men : he regardeth not mens riches more than their po-
vertie, *Iam. 2.* nor their freedome more than their bon-
dage, *Col. 3. 11.* neyther doth hee so distinguish betweene
the Jew and the Grecian, that only for respect of the na-
tion, he embraceth the one, and reiecteth the other, *Act. 10. 34.*
but of everie nation, of all sorts and conditions of
men, he chooseth some. So that if yee consider God, e-
ven in this respect, as an absolute Lord, using his libertie
over his creatures, wherein he seemeth most partiall
unto carnall minded men ; yet yee see that he is without
all respect of persons, one and alike unto all.

Next, God may be considered as the God of all : in
which respect he created all things, conserveth all things,
doth good unto all ; but with great difference and inequa-

litie : for though he have made all things good, yet their essentiall goodnesse doth not exclude an inequality of degrees, which was so requisite for the perfection and ornament of this Universe : for in a great house are not only vessels of gold and silver, but also of vwood and of earth, 2.Tim. 2.20. The Potter, albeit of the same lump of clay, yet must not make all his vessels the same, but some for honest uses, some for baser imployments, because men stand in need of both : so God, albeit he have made all things good, and given unto them all powers fitting the condition of their natures, and sufficient for their owne ends and operations, yet he hath made some of a farre more noble condition than others ; for unto some things he hath given only beeing, unto other things beeing and life, unto others beeing, life and sense, and unto others beeing, life, sense, and reason, yea and a supernaturall light to see manie things that cannot be understood by naturall reason. so that there is great difference inter Vermiculos in cæno, & Angelos in cælo. And as there is inequality to be seene in the creation, so also in the preservation : for though Gods providence bee extended unto all things, even unto the Fowles of the heaven, Matth. 6. 26. to the grasse of the field, ver. 30. to the hayres of our head, Matth. 10. 30. yet he hath greater care of some things than of other. By how much the creature commeth nearer unto God, by so much the higher place it hath in the order of his providence : so saith Christ, that God hath a greater care of men, than of Fowles, or of Lillies. And there is good reason for it ; for it is only for mans sake, that God hath care of these things : for his sake they were made, for his sake it is that they are continued ; and therefore God much more must have a care of man himselfe. But albeit Gods goodnesse be not extended in like measure to all his creatures,

yet

yet is he not a respecter of persons; because (as I said before) his gifts are no debt, but free grace, and he doth not wrong anie of his creatures. And lastly, he is not moved to be more bountifull to some than to others, by anie cause and condition in themselves, but meere by his owne good will and pleasure.

There is a third consideration of God, as he is the God of his owne people, the Father of his children, the Saviour of his bodie, the Head and Husband of his Church: and in this respect Gods actions doe respect onely those that are of his owne family. He hath not done so unto everie nation, as he hath done unto them: for he begetteth them, he saveth them, he ruleth them, he quickneth them. But howsoever Gods speciall love and favour be extended unto them all; yet here also wee must acknowledge an inequality. It is true, that God communicates spirituall life to all his members indifferently, insomuch as the least is a member of his bodie so well as the greatest: & in this respect all parts are peeres.

But yet there are diverse functions, diverse gifts, diverse measures of gifts, and so by consequence for fashion, and function, and imparitie. First, I say, there are diverse functions: for as we have many members in one body, and all members have not the same office, *Rom. 12. 4.* so it is with the mysticall bodie of Christ; there are manie members, and all have not the same office: but some are as the head, some as the eyes, others as the hands, others as the feet. Christ ascending on high, gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, *Ephes. 4. 11.* Again, there are diverse gifts, namely extraordinarie gifts, which are not necessarily required in everie one to salvation, as the gift of prophesie and discerning of spirits, the gifts of miracles, of tongues, and of interpretation of tongues. Of these, and such like

saith.

1. Cor. 12. ver.
4. 8. 9. 10.

saith the Apostle: *There are diversities of gifts, but the same spirit. To one is given by the Spirit the word of wisdom, to another the word of knowledge, to another the gifts of healing, &c.* the like is, *Rom. 12. 6.* Finally, there are diverse measures of saving graces, and of such gifts as are absolutely necessarie to salvation: for all have not the same measure of knowledge, but some are babes, and some are men of full age: all have not the same measure of faith; for Christ mentioneth a great faith, and a little faith: all have not the same measure of sanctification; for some are termed perfect in respect of others: lastly, neyther shall all have the same measure of glorie, but some shall shine as the Sunne, and others as the Starres in the firmament. But notwithstanding this diversitie of gifts that God bestoweth upon his children, hee cannot be said to be a respecter of persons, for the same reasons that are formerly alledged. And besides, it was fit it should be so, for manie reasons: as that everie one might stand in need of anothers helpe; *The eye cannot say unto the hand, I have no need of thee: nor againe the head to the feete I have no need of you, 1. Cor. 12. 21.* and especially, that by this diversitie, the beautie of the whole bodie might be set forth: *Tota pulchra es amica mea*: Christs mysticall bodie is all faire. Now beautie consisteth in varietie of colours, and in a concine disposition of sundry different parts. *If all the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?* 1. Cor. 12. 17.

Car. 7.

Finally, if yee consider God as the Iudge of the whole world, his actions are to give sentence and iudgement upon his creatures; not the same sentence upon all, but the sentence of absolution unto some, the sentence of condemnation against others: betweene which two, there is as great difference as betwixt life and death, and yet

yet no inequality, farre lesse anie respect of persons. In the three former considerations, God did not alwayes give alike to them, who in themselves were equall; but here there is ever an equall distribution towards them, who in themselves are alike: neither are anie distinguished in their recompence, that were not different in their lives. He observeth the rule of distributive justice, which is, *sum cuique tribuere*; for, as the Scripture saith in manie places, He rewardeth every man according to his workes. *καὶ τὰ ἔργα*, not *κατὰ τὰ ἔργα*: the particle *καὶ* signifieth not the merit, but the measure and the rule by which the undeserved rewards shall be distributed, and the deserved punishments shall be inflicted. So it signifieth in other places; as *Matth. 9. 29. According to your faith, be it unto you.* and *Matth. 23. 3. After their workes, or, According to their workes, doe not.* And so it must signifie in these places, where it is said that God will reward everie man according to his workes: for *Revel. 22. 12.* this phrase *καὶ τὰ τὰ ἔργα*, is expounded to be, *ὡς τὸ ἔργον αὐτοῦ ἐστί*, My reward is with me, to give everie man according as his worke shall be. that is, according as the qualitie of it shall be, whether good or bad; and also according as the quantity of it shall be, both for weight and number, whether great or small, manie or few: for God is so iust and unpartiall in his iudgements, that he hath respect both to the qualitie and to the quantitie of our worke, and accordingly doth apportion a proportionable reward unto them. First, the qualitie of everie mans workes shall be tryed, whether they be good or bad, and their reward will be divided accordingly. *It shall be well with the just, for they shall eat the fruit of their workes: and wo to the wicked, it shall be evill with him, for the reward of his hands shall be given him, Esai 3. 10. He will render to everie man according to his deeds.* -- Tribulation and anguish upon eve-

Ier. 17. 10.
Psal. 62. 18.
Matth. 16. 27.
Rom. 2. 6.
Rev. 22. 12.

ry soule of man that doth evill, of the Iew first, and also of the Gentile. But glory, honour, and peace to everie man that worketh good, &c. Rom. 2. 6. 9. 10. 11. For we must all appear before the judgement seate of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad, 2. Cor. 5. 10. They shall come forth that have done good, unto the resurrection of life, but they that have done evill, unto the resurrection of condemnation, Ioh. 5. 29. Againe, the quantitie of everie mans workes shall be tryed, both their number and their weight, and the measure of reward proportioned thereunto. For the number, hee keepeth an exact record and inventorie of all our workes: hee hath a bottle for our teares, Psal. 56. 8. a bagge for our almes, Luk. 12. 33. and a booke for our good workes, as also for the finnes of the wicked. Dan. 7. 10. The judgement was set, and the bookes opened. Revel. 20. 12. The bookes are opened, and the dead are judged of those things which are written in the bookes. These bookes are two; *libri scientie Dei*, and *conscientie nostra*, the lieger booke of Gods knowledge, and the count booke of our owne conscience: wherein both the good workes of the godly, and the finnes of the wicked, are so parricularly written, that not anie of our good workes shall be forgotten, Heb. 6. 10. nor yet anie of the finnes of the wicked; not so much as an idle word, but they shall give account thereof in the day of iudgement, Matth. 12. 36. And as the number of our workes, so also the weight shall be scanned: for he commeth with a ballance in his hand, and in this ballance of iustice, will hee poize, both the goodnesse of mens workes and the grievousnesse of their finnes. Now from this difference, both of the finnes of the wicked, and of the good workes of the godly, in their number and weight, shall arise different degrees, both of punishments in hell, and of ioyes in

in heaven. According to the number of mens finnes, shall be the number of their paines: *Revel. 18. 7. As much as she lived in pleasures, so much give you to her torment and sorrow.* and according to the grievousnesse of their finnes, shall be the greatnesse of their punishment. It shall be easier for *Tyrus* and *Sidon*, than for *Corazin* and *Bethsaida*, *Luk. 10. 14.* He that sinneth of ignorance shall be beaten with fewer stripes, than hee who sinneth of knowledge, *Luk. 12. 47. 48.* The like may be said of the ioyes of heaven: though all shall receive fulnesse of ioy, yet there shall be severall degrees of ioy, according to the severall degrees of present grace, by which they are diversly capable of future glorie. Hee that hath done manie good workes, shall receive manie rewards: *for God is not unrighteous, that hee should forget anie of our good workes,* *Heb. 6. 10.* No, not a cup of cold water shall slip unrewarded, *Matth. 10. 42.* Hee that soweth plenteously, shall reape plenteously, *2. Cor. 9. 6.* And a weightier good done, hath a weightier reward given: *Thou shalt rest & stand up in thy lot at the end of the dayes,* said the Angell to *Daniel*, *Dan. 12. 13.* There is one general lot, for all them that be wise, to shine as the brightnesse of the firmament: but they that turne manie to righteousness, have a speciall lot, to shine as the starres for ever and ever, *Dan. 12. 3.* So that, albeit eternall happinesse be due only by promise, as a portion of grace, yet it is duely performed by proportion of iustice. God useth an equall inequality: *for every one shall receive his owne reward according to his owne labour,* *1. Cor. 3. 8.* So that God everie way is both iust and unpartiall. Thus have I shewed, that in what respect soever wee consider God, he is without all respect of persons, one and alike to all: *There is one God.*

The third thing we have to speake of, is, that God is made one with us by a Mediator: *for there is a Mediator*

betweene God and man. A mediator is a middle person, that commeth betweene two parties that be at variance, to be a meane of attonement and peace; who dealeth with each partie, untill he bring them under some contract and covenant. Now it is plaine, that God and man were at enmitie; man the partie offending, God the partie offended: a middle person commeth in between, and labours a reconciliation, binding up a covenant between them, That man shal satisfie for the wrong he hath done, and performe obedience in times comming; as also on the other part, That God shall remit his wrath, receive man into his favour, and give unto him eternall life. But because man was unable to performe his part of the covenant, this same Mediator becommeth his suertie, and undertaketh for him, both to satisfie the law and iustice of God for mans sinne, and also to make him performe obedience in times following, by renewing him againe unto the image, which he had lost in *Adam*. That hee might performe the first, hee behoved to be a Priest, to offer up himselfe in an expiatorie sacrifice: and that hee might performe the second, it was needful that he should be a Prophet and a King. for the corruption of man, which he was to take away, that man might performe obedience to God, had two parts; ignorance in the mind, and enormitie or rebellion in the will and affections. To cure our ignorance, hee behoved to be a Prophet to instruct us: to take away our enormitie and rebellion, hee must be a King, powerfully to convert our hearts, and to rule the same by his spirit; that so hee might make us to obey God all the rest of our life, wee being once made partakers of his satisfaction. So our Mediator being our suertie, was both a Priest, a Prophet and a King: a Priest after the order of *Melchizedeck*, *Psal. 110. 4.* a Prophet, to be heard when *Moses* should hold his peace, *Deut. 18. 18.*
a King

a King, to save his people, whose name should be the Lord our righteousness, Ier. 23. 6. Davids Priest, Moses his Prophet, Jeremies King. and these formerly had met double, two of them in some other; Melchizedeck, King and Priest; Samuel, Priest and Prophet; David, Prophet and King: never all three, but in him alone.

As he who is Mediator betweene God and man, is suertie for man performing his part: so also doth he performe Gods part to man. He who as Mediator, or rather Suertie, satisfied for sinne, doth, as he is God, remit that sinne which he satisfied for, receive man into his favour, give him grace in this life, and glory in the life to come; and, in a word, performes all Gods part of the covenant. For this cause the Apostle to the Hebrewes calleth the covenant, in respect of Gods part, *Christs Testament*; because Christ hath bequeathed those things unto us in his legacie, namely, remission of sinnes, iustification, and eternall life. So that we have a double benefite by the death of our Mediator: one, that thereby he hath satisfied for our sinnes, as he is our Suertie: another, that thereby he hath confirmed his Testament, contayning a disposition of these things, which God hath bound himselfe by covenant to give us; *For a Testament is of no strength while the Testator liveth, Heb. 9. 16.* Thus after a wonderfull maner, one is both Mediator to draw on an agreement betweene these two parties, and suertie for mans part of the bargaine; and also he performeth Gods part of the covenant, bequeathing unto us in legacie these things which God hath promised to give us, and as a faithfull testator confirming the same by his death.

Then God is reconciled to man by a mediator: but have the Angels no benefite by his mediation, seeing the Apostle only saith that there is a mediator between God and man? I answer; that they have, though not so great

as man : 1. They have this benefite, that they are gathered and united under one head together with the rest of the Church ; for all things, both which are in heaven, and which are in earth, are gathered together in one, in Christ, *Ephes. 1. 10.* 2. They have this benefite also, that their friendship with man is renewed, he being reconciled to God. 3. By this mediator their ruins are repaired, and their number filled : because men that are reconciled, succeed in the place of Angels that fell, saith S. *Austin.* 4. He furnisheth unto them matter of ioy ; for they reioyce at the conversion of a sinner. 5. By him they get greater knowledge of the mysteries of God revealed unto them. 6. By him they are confirmed so in grace that they cannot fall, they being changeable of themselves : therefore we say in the Schooles, That though they have not a mediator of redemption, yet they have a mediator of confirmation, according to that of Bernard : *Qui erexit hominem lapsum, dedit stanti Angelo ne laberetur : sic illum de captivitate eruens, sicut hunc à captivitate defendens.* Finally, some say they have this benefite also, that their obedience being not perfect enough of it selfe, nor able to stand before God : *for he findeth iniquity in the Angels :* is accepted as most perfect for this mediators sake. and therefore they are said even to be reconciled to God by this mediator, *Col. 1. 20.* Others goe further, saying, that the Angels, as also all other creatures, besides man, had declined somewhat from their first beginning ; but were restored againe to their integritie by this mediator. and so they understand the word *recapitulat*, *Eph. 1. 10.* for ἀνακεφαλαιῶσα σου, signifieth to call a thing backe to the first beginning, as well as to gather in one head ; as the word κεφαλαιου signifieth both the head, and beginning of a thing.

The fourth point set downe here, is, that this mediator

tor is one; *There is one Mediator.* Whereby, as I said before of the one God, three things are signified: that he is indivisible, immutable, and alike to all. 1. He is one, that is, indivisible, one onely, not manie; and that both in respect of his person, and in respect of his office. His person is indivisible and onely one: for albeit he be God and man, yet he is not two, but one. *Non alter ex patre, alter ex matre; sed aliter ex patre, aliter ex matre,* as was concluded against the wicked heresie of *Nestorius* Bishop of Constantinople, who divided the two natures of our mediator, making them two persons. He was condemned in the third generall Councell at Ephesus, where it was decreed that the blessed Virgin was *θεοτόκος*, the mother of God, because there was but one person, that was both God begotten of the Father, and man borne of his mother. and in the Councell of Chalcedon, which was the fourth generall, to shew that his person was but one, against *Nestorius*, they used two adverbs, saying that his natures were united *ἀδιαίρετως* and *ἀχωρίτως*, without division, without separation: which the Fathers expresse by sundry similitudes. *Iustin* useth the similitude of the soule and the bodie, which are so united that they make but one person. *Damascent* the similitude of an hote iron, which being but one thing subsisting, hath in it two distinct natures, the fire and the iron; everie one whereof, hath his severall action concurring to one worke: the heate burneth, the iron cutteth. Even so the mediator being one person, hath two distinct natures, everie one whereof hath his severall action, concurring to the work of mediation. But the most significant similitude is that of a Vine tree, and a bough grafted into the Vine: for even as that bough hath no being or subsistence of it selfe, but both groweth and liveth in the stocke of the Vine; so the humane nature of our mediator, having no subsistence.

stence of it selfe, is, as it were, ingrafted into the person of the Sonne, who is the true Vine, and is wholly supported and susteined by it. therefore there be not two persons, but one; the humane nature being *ἀνθρώπος*, void of all personalitie or subsistence, and assumed by the Sonne of God, who is *αὐτῷ ὄντως*, a person subsisting of himselfe and by himselfe.

Againe, as his person, so likewise his office is indivisible: for he received an unchangeable Priesthood, which cannot passe from him unto any other, *Heb. 7. 24*. So that besides him, there is no other mediator, neyther can be.

For in a true and sufficient mediator there must be foure properties, which are not to be found in anie but him:

1. The word of God must reveale and propound him to the Church, that in conscience wee may be assured, that praying to God in his name, we shall be heard: but there is no Scripture that mentioneth anie other mediator but onely one. 2. Hee that is mediator betweene God and man, must partake of both natures: for a Mediator is not of one, *Gal. 3. 20*. So then he that is Mediator betweene God & man must not be of one nature, he must be both God and man: hee must be God, that hee may speake to God for us: he must be man, that hee may speake from God to man. *Mediatorem inter nos & Deum* (saith S. Austin) *& mortalitatem habere oportuit transeuntem, & beatitatem permanentem*. but there is only one that is both God and man. 3. A mediator must be perfectly iust: for such an high Priest became us, who is holy, blamelesse, undefiled, separate from sinners, and made higher than the heavens, *Heb. 7. 26*. As the Apostle shewes that they could not be high Priests, who had need to offer for their owne sinnes, as well as for the sinnes of the people, *Heb. 7. 27*. so they cannot be mediators, who had need of a mediator for themselves. Now none is perfectly iust but onely

one. The Saints in heaven, howsoever they be fully iustified, sanctified, glorified, yet in themselves they are sinners, and therefore must needs stand before God by the mediation of another: So that *S. Austin* reasoneth well, that he is the only true mediator, *pro quo nullus interpellat, sed ipse pro omnibus.* 4. A mediator must be a propitiator, that is, bring something to God that may satisfie his iustice for our sinnes: therefore *S. Iohn* having told us, that we have an advocate with the Father, he addeth, *and he is a propitiation for our sinnes, 1. Ioh. 2. 2.* But there is none other that is a propitiation for our sinnes; therefore but one Mediator.

But the Papists thinke to escape this by a rotten distinction of mediators of redemption, & intercession. There is but one mediator of redemption (say they) but manie mediators of intercession, even all the Saints in heaven. Whereunto I say, 1. That these foure properties are especially required in an advocate and mediatur of intercession, rather then in a redeemer: but they are not to be found in anie but in one. 2. The Apostle here affirming that there is one mediator, meaneth rather a mediator of intercession: for throughout this whole chapter hee is speaking of prayers and intercessions. 3. And this distinction is idle; because none can be an advocate or mediator of intercession, but he that is our redeemer: for the word (Advocate) is borrowed of Lawyers, and signifieth him onely that doth pleade the iustice of his clients cause. A stranger in the Court, may become a petitioner to the Iudge, and entreate favour for the guiltie person: but advocates are Proctors and patrons of their clyents; therefore he alone is our advocate, who being our redeemer, can pleade his iustice bestowed upon us, and Saints, though they be petitioners to God in our behalfe, yet because they redeemed us not, they cannot be our advocates

Lib. 2. cont. ep.
Parm. c. 8.

cates to pleade the iustice of our cause. It is sure that Ministers pray for the people, and that *ex officio*: yet S. *Augustin* reproveth *Parmenian*, for placing the Bishop mediator betweene God and the people. 4. The Saints do not so much as intercede for us, namely, particularly: for it is as impossible for them to be intercessors, as redemmers. for he who is an intercessor for us, must heare our prayers, know what things we stand in need of, and understand our verie secret wants and groanes: But this none but God can doe, as *Salomon* confesseth, 1. King. 8. 39. *Thou only knowest the heart.* and *Eccles. 9. 5. The dead know nothing at all.* Therefore is it said of *Iosiah*, that he was taken away by death, that he might not see the evill that was to come; which cannot be true, if so be that *Iosiah* being a Saint in heaven, did see and know the particulars that were done upon the earth. Finally, this the Church doth acknowledge unto God, *Esa. 63. 16. Abraham is Ignorant of us, and Iacob knoweth us not.* Upon which place, S. *Austin* reasoneth verie well: If so great Patriarches were Ignorant what became of the people which were borne of their loyves: how is it like that other dead can be present, to understand mens affaires? Lastly, this distinction is overthrowne by themselves: for they make Saints mediators of redemption, as well as of intercession. *Aquinas* doth avow, that our prayers are effectually by the merits of Saints. And yee know what is the doctrine of their whole Church for humane satisfactions, namely, *passionibus sanctorum expiari delicta*, as *Bellarmino* saith: which is a blasphemie worthe the tearing of garments. Thus they sometimes make Saints mediators of redemption, sometimes they denie it, and so contradict both themselves & the Apostle here, affirming that our mediator is one.

2. 2m. q. 83. ar. 4.

Bellar. de in-
dulgen. l. 1. c. 2.

As hereby he signifieth that the mediator is one only,

not

not manie: so likewise that hee is immutable and unchangeable, one and the same yesterday, to day, and for ever. So saith the author of the booke of Wisedome, speaking of this Mediator, that uncreated Wisedome: *Being one, she can doe all things.* And the Apostle, *Heb. r. 12* applyeth that place of the Psalm to him; *Thou art the same, and thy yeares shall not fayle.* He is one and the same *objectivè, subjectivè, effectivè*: *Objectivè*, the same in his word; for he who yesterday was shadowed in the Law, is to day shewed in the Gospell. *Idem subjectivè*, the same in his person, and in his attributes and office: in his person, the same before and after his Incarnation; for taking upon him our nature, he was no more changed thereby, than a man is by putting on a vesture. *Homo quippe Deo accessit, non Deus à se recessit; homo factus naturam suscipiendo nostram, non amittendo suam.* as the divine Poet verie sweetly:

Ille manet quod semper erat, quod non erat esse incipiens.

He did not leave off to be what he was, but he begun to be what he was not. Againe, he is the same in his attributes, in his power, in his office; being alwayes the Lord of his people, the shepheard of his flocke, the head of his Church, the mediator betweene God and man. Finally, he is *idem effectivè*, the same in his workes, in his goodness, in his grace: he who yesterday was a mediator for *Abraham, Isaac, and Iacob*, is to day a mediator for us: he is as well now the light of the Gentiles, as he was before the glory of his people Israell.

Last of all, by this that he is one, is signified that he is without all respect of persons, one and alike to all; not the mediator of the Iewes onely, but of the Gentiles also. *There is neyther Iew nor Greeke, there is neyther bond nor free, there is neither male nor female: for all are one in*

Christ, Gal. 3. 28. He is peace to him that is neere, and peace to him that is farre off, Esa. 57. 19. that is, as the Fathers expound it, peace to the Iewes that are neere, and peace to the Gentiles that are farre off. This one blessed peacemaker hath made attonement for both, and appeareth daily in the sight of God to pleade our pardon, as a faithfull Advocate and high Priest. S. Augustine saith, that his armes were stretched out upon the crosse, to signifie this, That hee was now to embrace, not an handfull of people, as he did before the nation of the Iewes; but as manie as his armes were able to containe: that now hee was to breake downe that partition wall, which for a long time had bene between Iewes and Gentiles, and become one to all. *There is one Mediator.*

But as yet we know not who is this one Mediator: therefore lest the Iewes should say that it were their long looked for *Messias*; or the Turkes, their *Mahomet*; or the Friers, that it were S. Francis, or S. Dominick, or finally all Papists, who construe it of the Virgin Mary: for there is more mention of her in their prayers, than of Christ; and the propheticall Psalmes of Christ are transferred unto Mary, and what else is magnifically spoken of him in Scripture, even the first promise that was made of this Mediator, Gen. 3. 15. translated as spoken of her in their most approved Bible, *ipsa conteret caput tuum*. although (as their owne Iesuite *Ribera* confesseth) the Hebrew text, the Chaldee paraphrase, the Septuagints translation, and all good Latine copies reade *ipse conteret*. For this cause the Apostle in the first place, leades us, as it were by the hand, to the verie person, describing him by his proper name, and surname: *Iesus Christ*, he is this one Mediator, who therefore is called the *Angell of the Covenant*, Mal. 3. 1. and, the covenant of the people, Esa. 49. 8. the Mediator of the new covenant, whose blood speaketh better things

things then the blood of Abel, Heb. 12. 24. Our peace, Eph. 2. 14. The way and the doore by which we have accessse unto the Father, Ioh. 14. 6. The way into the holiest of all, Heb. 9. 8. finally, an high Priest who came by a more perfect Tabernacle, not made with hands; and who not by the blood of Goats and Calves, but by his owne blood entred in once into the holy place, having obtained eternall redemption for us, Heb. 9. 11.

I come to the last head, that Christ Iesus is a man; *The man Christ Iesus. Homo verus*, but not *homo merus*: he is a true man, as having 1. the substance of a true body and soule: 2. the essentiall and naturall properties of soule and bodie: 3. the infirmities also, and such defects as be naturall. I say such as be naturall, to exclude two sorts of infirmities; 1. these which doe not universally follow the nature of man, but are onely personall appertayning to some particular men, and arising from private causes, & particular iudgements: as to be borne a foole, to be sicke of an ague, consumption, leprosie, and such like diseases. 2. Sinnes, which be infirmities indeed, but not naturall, but rather contrarie to nature; because they belong not to nature as it is whole, but as it is corrupt. Neither of these Christ tooke upon him; because it behoved him to be like man in generall, not like to this or that man in particular: againe, like unto man in generall in all things, except sinne, Heb. 4. 15.

It behoved Christ to be like unto us, a man as we are whether we consider him as he was our Suretie, or as our high Priest, or as our Ransome, or as our Redeemer, or as our Mediator, or finally, as he is our Physitian. In all these respects it behoved him to be a man. 1. Because he was our Suretie, to make satisfaction to God for our debt: and the iustice of God requires, that satisfaction be made in the same nature that sinned. 2. Because our

high Priest: For every high Priest is ordeyned to offer gifts and sacrifices; wherefore it is of necessity that this man also have somewhat to offer, Heb. 8. 3. now if he had remained God only, he should not have had any thing to offer. 3. Because our Ransome; for as hee was the high Priest, so he was the sacrifice: he must offer up himselfe for us. He was our suertie to satisfie for us, and his satisfaction behoved to be pассивe and penall, yea it must extend it selfe unto death; for without shedding of blood there is no remission, Heb. 9. 22. but remayning God onely, hee could not have dyed. 4. Because our Redeemer; for by the Law, he that redeemeth another, must be his brother or kinsman, one that hath the right of propinquitie unto him, Levit. 25. 48. and therefore the Hebrew word *Goel*, which signifieth a Redeemer, doth also signifie a Kinsman. 5. Because our Mediator and Advocate; for, (as I said before) *a Mediator is not of one*, Gal. 3. 20, that is, he is not of one nature. But he that is mediator betweene God and man, must be both God and man: God, that he may speake to God for us: man, that he may speake to us from God. Finally, hee must be man, because our Physitian; for it was fit that our Physitian should be acquainted with our conditions, and should have experience in his owne person of our infirmities: that being tempted in like sort as we are, he might be able to succour us that are tempted, Heb. 2. 17. So that Christ both is, and must have beene a man.

The consideration hercof, serves us for consolation. It is the key of all comfort: for all true comfort stands in happinesse, all happinesse is in fellowship with God; and never could there be so great fellowship with God, as this: for God hath entred in alliance with us, sending his Sonne to be made of a woman, to become a man, and so our brother, even *Emanuel*, God with us, or in our flesh.

flesh. Hereby God comforted our first parents, when they were cast downe with a sight of their sinnes, and a feare of punishment, *Gen. 3. 15*. Hereby he comforted *Jacob*, by *Gen. 28. 12*. the vision of a ladder reaching from heaven to earth: this ladder is the Sonne of God made man. *Iob* comforts himselfe with this, that he had a redeemer in his owne flesh. By this did *Gabriel* the Angell comfort *Daniel*, *Dan. 9. 21*. &c. and finally, by this doe the Angels comfort the Shepheard; Behold I bring you good tidings of great joy, which shall be to all people: for unto you is borne this day in the city of David, a Saviour, which is Christ the Lord, *Luk. 2. 10*. Yea this is that wherewith we must all be comforted: for if Christ Iesus be a man, then be ye well assured, that he will be a mercifull high Priest, a favourable Iudge, a homely Mediator, to whom we may goe boldly as unto a brother of ours.

This we are to hold fast, it being the greatest ground of all comfort; and the rather also, because the Divell in all ages hath oppugned this doctrine, and eyther in whole or in part, laboured to obscure the veritie of Christs humane nature, and to bereave us of this comfort, that Christ Iesus is a man. First, he raised up some immediatly after the Apostles dayes, who taught that Christ was not a true man, but onely in shew, having a phantasticall bodie: against whom *Ignatius* did write. These were first one *Cerdon*, after him *Marcion*, whom *Polycarpus* called *primogenitum Satane*, the Devils eldest sonne. but since he hath had manie brethren: for a short while after came the Manichees, maintaining the same. Secondly, but because this was so notoriously false that it could not take place, Satan raised up others to mince and mitigate this blasphemie, saying, that he had an humane bodie indeed, yet not like unto ours: not of the substance of the Virgin, but either of the substance of God himselfe,

selfe, or of the matter of the heavens, or of the starres, or
 finally, made of the elements, which passed through the
 womb of the Virgin, as water through a conduit-pipe.
 These were the Valentinians, whose heresie was renew-
 ed of late by the Anabaptists. Thirdly, because these
 could not prevaile, he raised up others, who taught, That
 howsoever hee had a true bodie, yet hee lacked a soule:
 these were the Arrians. These were condemned in the
 Councell of Nice. Fourthly, and therefore Satan raised
 up others to fyne this heresie better, saying, That he had
 the vegetative and sensitive part of the soule, but wanted
 the reasonable part. This was *Apolinaris* Bishop of Lao-
 dicea: he was condemned in a Synod holden at Rome,
 under Pope *Damasus*. Fifthly, arose *Eutyches* Abbot of
 Constantinople, and taught, That howsoever before the
 union he had a perfect humane nature, yet after the uni-
 on this humane nature was converted, consumed, and
 swallowed up by his Godhead. He was condemned in
 the Councell of Chalcedon, where it was decreed, that
 ∴ the natures of Christ were united, ἀπερίωτος, ἀσυγχύτως,
 without change, and confusion. Sixtly, but albeit hee
 was condemned, Satan left it not so, but raised up others,
 who propounded this heresie in other termes; namely,
Dioscorus, who maintained, That although his manhood
 was not consumed of his Godhead by the union; yet of
 both mixed together, there was compounded a third na-
 ture. And to make the same heresie more plausible yet,
 Satan sent forth others to fyne and polish it better, to
 wit, the *Acephali* (so called, because it was not knowne
 who was their head) affirming, That at least the proper-
 ties of both natures were confounded; the properties of
 the manhood communicate to the Godhead, and the
 properties of the Godhead transfused into the man-
 hood. This heresie hath bene renewed in our age, first
 by

by *Hoffmannus* an Anabaptist: then after by *Schwencfeldius*; and lastly, by the Ubiquitaries, who falsly boast themselves of the name of *Luther*. Seventhly, because this way succeeded not, Satan went about another way to bereave us of Christs manhood: he sent out *Macarius* Patriarch of Antiochia, and *Honorius* Bishop of Rome, who taught, That Christ as hee was man wanted some part of his reasonable soule; namely, a will; who for this cause were called *Monotheletæ*. They were condemned in the sixt generall Councell, which was the third holden at Constantinople. Eighthly, he stirred up others, whose doctrine was more plausible, teaching, That hee had a perfect humane nature; yet could not properly be called a man, for the humane nature was assumed by him, onely as a man doth a vesture, by an accidentall, not by an essentiall union: against whom *Damasceus* doth prove, that Christs natures were united *secundum*, essentially. Ninthly, because all these heresies did oppugne the substance of Christs humanitie, in whole, or in part; or else the properties thereof, and so could not take place in the Church: therefore the Divell stirred up others, at least to take away the infirmities of his manhood: these were the *Aphthardokite*, teaching That Christs body was not subiect to anie passions. And albeit this was resisted when it came by them, yet Satan advanced his purpose mightily by some others, being otherwise good men and orthodox: who taught, That Christ had *corpus ad patiendum, sed non naturam ad dolendum*. Finally, the last who have fought in this quarrell, under the Divels Banner, are the Papists. And they are most dangerous, because they doe not directly denie his manhood: for then few would beleieve them; but by way of consequence, depriving his bodie of the essentiall properties of a true bodie, while they teach, that his bodie is not visible, nor sen-

sible, nor circumscribed in one place : but an invisible, insensible, uncircumscribed bodie, which is present, with all dimensions, in ten thousand places at once. This is as much as to say, that it is no bodie, nor Christ himselfe a true man. Against all these heresies, the verie naming of my Text is a sufficient refutation, that *Christ Iesus* is a man.

There be other heresies on the other hand, which seem to accord better with my Text : as first, That Christ is not God, but onely man ; which was the blasphemie of *Ebion, Cerintbus, Carpocrates, Photinus, Samosatensis*, and the rest of that damnable crew. 2. That though he both be God and man, yet he is mediator only as man ; which is the doctrine of the Papists. Both claime this Text for a warrant and ground of their opinion : but in vaine, for the Apostle calls him not a man, to signifie that hee is a meere man ; for that were contrarie to his own doctrine : nor yet doth he call him man, to shew that he is mediator only as man ; for that were as contrarie to the truth : it being plaine, that Christ wrought the worke of mediation, according to both natures, by a different act and operation. And therefore *Damasce* learnedly distinguisheth foure things in the mediator : 1. *ὁ ἐνεργῶν*, the agent or worker, which is the person of Christ : 2. *τὸ ἐνεργητικόν*, the beginning from which the action doth proceed, which is twofold ; his divine, and his humane natures : 3. *ἡ ἐνέργεια*, the action it selfe : 4. *τὸ ἐνεργημα*, the externall worke of our redemption, called by *Dionysius Areopagite* *ἔργον θεοῦ ἡμεῶν*, because it doth proceed from him who is both God & man. and to the effecting of it both the natures, with their distinct actions, in one and the same person, did concurr : According to that of *Leo*, approved by the whole Councell of Chalcedon ; *Utraque forma agit : quod suum est, cum communicante alterius, verbo (scilicet) agente*

agente quod verbi est, & carne exequente quod carnis est.

This he manifesteth by examples: In his humane nature (saith he) he wrought our salvation, by keeping of the Law, suffering and dying: in his divine nature, by giving strength unto his manhood to endure death, and worth to his blood to be a sufficient satisfaction. Therefore S. Austin concludeth well: *Non mediator homo preter divinitatem, divina humanitas, & humana divinitas mediatrix.* It is the divine humanitie, and humane divinitie, that is our mediator.

But why then is he called a man? I answer, for manie reasons: 1. To insinuate unto us a reason why he is one and alike to all; because he took upon him the common nature of men: he is a man, alike neare to all that bee men. 2. To expresse the perfection of his mediatorship: he was our mediator from the beginning, but never a complete mediator till he became man; for there are manie workes of his mediatorship, which could not bee performed but in our nature. 3. To signifie the order by which wee are conioyned with God: We are ioyned to God by a mediator. and forasmuch as this mediator is both God & man, we are united first into his manhood, and thereby unto his Godhead. We must fasten the eyes of our faith first of all upon the flesh of Christ, as it were upon the vaile by which the entrance was into the *Sancta sanctorum*, where the glorie of God shined; and then after that, enter, as it were, into the Sanctuarie it selfe, to behold his Godhead. 4. Hee calleth him a man for our comfort. There is a certaine basenesse of an abiect mind, and slavish feare, which the Divell worketh in men; perswading them, that it were great boldnesse to goe directly unto Christ: as if he were of that austeritie and statelynesse that earthly Princes are, and therefore wee must send the Saints unto him to sollicite him in our behalfe.

This is all the ground the Papists have for their invocation of Saints: but the Apostle calls it voluntarie or slavish humilitie, *Col. 3. 18.* and here hee meeteth with it directly, calling Christ a man: he is a man, and therefore as neare unto us, and hath as compassionate bowels as any Saint. Indeed if wee consider Christ as he is God, dwelling in light unaccessible, I know not what confidence we can have to goe unto him: but when wee cast our eyes below upon his manhood, how that he is like unto us in all things except sinne, tempted in all sort as we are, that he might be able to succour us when wee are tempted, and such a one as can be touched with the sense of our infirmities; then (as saith the Apostle) wee may go boldly unto the throne of grace; we may cast the anchor of our hope within the veyle: then may wee be bold to enter into the holiest of all, through his blood, by the new and living way, which hee hath prepared for us, through the vail, that is, his flesh.

Heb. 2. 17, 18.
& 4. 15, 16.

& 6. 19, 20.

& 10. 19, 20.

I doubt not now but that these things have been sufficiently cleared, by way of explication; That there is a God, That this God is one, That he is made one with us by a Mediator, That the Mediator is one, That this one Mediator is Christ Iesus, That Christ Iesus is a man. But as these things are sufficiently cleared, so I beseech you suffer them to be effectually enforced. The point which I will presse for use and application, is that which is both the scope and the thread of this Text, namely, the unitie of God and of the Mediator. The use we should make hereof, is for instruction, and imitation: and it is twofold; speciall, for Magistrates; generall, for all Christians.

First (I say) for Magistrates. God is said to be one to all, that is, without all respect of persons; and therefore forasmuch as Princes, Magistrates and Judges are styled Gods

Gods in Scripture, as being the Lievetenants of God up. *Psal. 82. 6.* on earth, and as it were the finger of that hand that ruleth the whole world: they should imitate him; be one to all, as he is one; be no respecters of persons, as there is no respect of persons with him. as they stand in Gods place, so should they walke in Gods path, being followers of *Eph. 5. 1.* him as deare children. To this purpose there are manie precepts in the Law: *Deut. 1. 17.* *Yee shall heare the small as well as the great.* *Deut. 16. 9.* *Wrest not the Law, nor respect anie mans person, neyther take reward.* *Levit. 19. 15.* *Thou shalt not faviour the person of the poore, nor honour the person of the mightie, but thou shalt judge thy neighbour uprightly.* For it is not good to have respect of anie person in judgement, *Prov. 24. 23.* The Thebanes hereupon portured their Iudges blinde, with eares, and without hands: blinde, that he might not distinguish persons, friend from foe: with eares, that he might heare both parties indifferently: without hands, that he might not receive gifts to corrupt iustice; For the gift blindeth the wise, and perverteth the words of the righteous, *Exod. 23. 8.* To conclude this point; I could wish that all who are in authoritie, would alwayes have before their eyes that charge which *Iehoshaphat* gave unto his Iudges: *2. Chron. 19. 6.* And he said to the Iudges, Take heed what yee doe: for yee execute not the judgement of man, but of the Lord. Wherefore now let the feare of the Lord be with you; take heed and doe it: for there is no iniquitie with the Lord our God, neyther respect of persons, nor receiving of reward.

The second use is generall for all Christians: If God be one, the mediator one; then should we likewise be one. So the Apostle reasoneth, *Eph. 4. 4.* *There is one bodie, one spirit, one hope, one Lord, one faith, one baptisme, one God and father of all.* whereupon followeth the conclusion, set downe vers. 3. that we should endeavour to keepe the unitie

of the spirit in the bond of peace. So say I: There is one God and one Mediator; and therefore should wee who worship this one God, through this one Mediator, be one, as they are one. But how should we be one? One in opinion, one in affection. First (I say) one in opinion; all holding the same things, beleeving the same things, teaching the same things, worshipping God after the same maner: for looke how commendable varietie is in all other things, it is as much to be abhorred in religion. even those who have held the greatest falsehoods, hold that there is but one truth. I never read of more then one hereticke, that held all heresies true: *Philastrius* relateth the opinion of one *Rhetorius*, who said that all religions did well. and which is much like unto this, there was in the same age, a foolish franticke fellow named *Postellus*, wrote a *παιδευσις*, wherein hee taketh upon him to reconcile all the religions of all nations, and calleth it *Concordiam Orbis*. Yea and little better are those, who would make a reconciliation betweene the Papists & us, being altogether indifferent in things most different. They are kind-hearted Philistims that would bring the Arke of God and Dagon under one roote: they are of his mind that *Turonensis* writeth of, who said, It is best of all, *si & illa, & illa colantur; neque esse noxium si inter gentiliū aras & Dei ecclesiam quis transiens, utraque veneretur.* They are (as one saith) the ghosts of that heretick *Apelles*, whose speech it was, That it is sufficient to beleeve in Christ crucified, and that there should be no discussing of the particular warrants and reasons of our faith: Or the brood of *Leonas*, one of the Courtiers of *Constantius*, and his Deputie in the Seleucian Councell, who when the Fathers hotely contended, as there was good cause, for the consubstantialitie of the Sonne: *Get you home* (said he) *and trouble not the Church with these trifles.*

trifles. These things seemed but trifles unto carnall men, yet were they matters of great importance: and so be the differences betweene us and the Papists, of such weight as thereupon dependeth the truth of Gods worship, the life of his Church, the salvation of our soules. And therefore no hope of peace; but though manie meanes of reconciliation have beene used, yet never anie could prevaile. The Emperours, *Ferdinand* and *Maximilian*, travelled painfully herein, and by their appointment *Cassander*, a great and learned Papist, drew a proiect to shew his iudgement; so did *Fricius* and the Interimists: but all was in vaine; for Babylon could not be cured, her grapes were become as the grapes of Admah, and her vine as the vine of Tischoim. And as she could not be reformed, so we could not admit of anie agreement by meeting in a middle course: *For the truth it is on high (saith Leo) they may ascend to us, but for us to goe downe to them, it is neyther safe nor honest.* Now it is no more plaine that the Citie of Rome hath descended from the seven hills, on which it was seated in old times, unto the Martian plaines that lye below; than it is, that the Church of Rome hath fallen away from that faith which once was commended in her. *Bethel* is become *Bethaven*, the faithfull citie is become an harlot, her silver is turned into dross: so that unlesse wee would betray the truth, wee cannot yeeld to them in anie thing wherein they dissent from us. but if there be anie agreement amongst us, they must come out of Babel, that is, wholly renounce their owne parts, and ioyne hands with us; whereof there is but little hope, when we consider what small effect Reformation hath taken in this kingdome these yeares past. Asking *Ioash* asked *Iehoiada* the high Priest, *2. King. 12. 7.* and the other Priests, why they did not repayre the ruins of the Temple; so may our truly religious King question

us that are the Priests, why the Temple of the Lord is so long in repaying in this land: nay, what is the cause that the ruines of the Temple grow greater everie day, more falling away from the truth, than that are reclaymed from errour? Surely the causes hereof are manifest: give me leave to observe unto you such as I hold to bee the chiefe things that continuethis people in their blindness, and hinders reformation.

De doctrinâ
Christi. l. 4. c. 24.

Epist. 48.

Epist. 70.

Epist. 48 ad
Vincent.

The first is their custome and long continuance in errour, there being nothing harder than to breake an ignorant man of his custome. *S. Augustine* comming to Cefarea, where the people had an ancient custome once a yeare, for certaine dayes together, to divide themselves into parts, and throw stones one at another, whereby manie were slaine; found it an exceeding hard matter to disswade them from it. This is noted by that Father, to have hindred the reformation of the Donatists: *Some were bound not by truth, but by an hard knot of obdurate custome, &c.* And surely this is a people, of all other most zealous of their ancient customes. Secondly, the societie and alliance, whereby they are linked one to another, restraineth them; being ashamed and afraid to part with their acquaintance. This is noted by *S. Basil* to be the thing that hindred the conversion of the Arrians in his time: *There is, saith he, small hope of reducing them to the truth, who are linked to hereticks with the band of long amitie.* and *S. Austin* yeeldeth the same reason, why the Donatists in his age could not be reclaimed: *How many (saith he) being moved with the truth, would have beene good Catholicks, and yet deferred it, fearing the offence of their friends.* So have I heard manie say in this kingdom; *If such and such men would goe to Church, I would goe also: but if I should begin, I should have the ill will of all the country.* Thirdly, the busie trafficking of Priests and Iesuities

Iesuites for the maintenance of their great goddesse *Diana*, by whom they have their living. What skilfull workemen they are, and how cunningly they keep them in blindenesse, were long to relate: this, I hope, is sufficiently knowne unto our State, that they have beene the chiefe causes, not only of the peoples unconformitie in religion; but also of all their treasons & rebellions. The people are like the Sea, and the Priests are like the winde: the sea of it selfe would be calme, if the winde did not see it in agitation; so would the people, but for the Priests. The fourth cause, is the want of a sufficient Ministry. In manie places there is no Minister at all; in manie places a Minister as good as none, even a dumb dogge that cannot barke, an idoli shepheard who is not apt to teach, not able to confute: in other places a lewd and scandalous Minister, whose not Gospel-like behaviour is a stumbling block to them that are without. Even as the Prince of Cuba in India, said he would not goe to heaven, if the Spaniards went thither; because he thought that could be no good place, where such cruell tyrants were: so manie of this countrey will not be of our religion, because they thinke that can be no true religion, which hath so unconscionable professors and Ministers. And the chiefe cause of this want of a sufficient ministry, is lacke of maintenance: for as there could be no Physitian in Lacedemon, because there was no rewards; so neyther can there be sufficient Ministers here, for want of maintenance. for our great *Nebuchadnezzers* will not allow us so much maintenance, as to keep life and soule together. We would be content with *Dauids* order, albeit a verie unrighteous one; to divide with *Ziba*: but covetous *Ziba* taketh all away, both small and great, both Tythe and offering. He will be both Lord, and Parson, and Vicar; and it is pittie that he is not brought to be Curate

Span.col.p.15

too. The last thing I will observe, that hindreth the reformation of this land, is, the miseducation of our youth; all of them being brought up beyond the Seas, or else taught at home by Popish Schoolemasters, who are no more carefull to teach them the Romane tongue, than they are to instruct them in the Romish faith.

2. Chron. 17.

Thus have I discovered the causes of our sicknesse, hoping that we shall receive some helpe and comfort by your meanes. For I doubt not (right Honourable) but what was the intent of *Iehoshaphat* in sending his Commissioners, the same was the purpose of our gracious Sovereigne, in sending you; namely, for the repaying of the Temple, and that the people might be taught in the Law of the Lord: for the like choyce of Commissioners hath beene made; some nobles, some Priests and Levites, some learned Scribes: and the like charge hath beene given unto you, that ye looke to the good of the Church. And therefore, though I may not seeme to prescribe, yet give me leave to entreat you that yee would take into your chiefest care the miserable estate of this Church: and as yee have heard the causes of her ruine, so ye would labour to remove them, by applying of fit remedies. which in my weake iudgement, are these:

1. Whereas custome and continuance in error, is a maine hinderance unto reformation: the remedie against this, is, That some compulsion be used; for olde sores are not cured without cutting and lancing: And feare is that which will overcome custome; as may appeare by the Antiochians, who though they had a custome to wash themselves in the Bathes, yet the King forbidding them, they all left for feare of his displeasure. Whereupon S. *Chrysostome* doth conclude after this manner; *Loc, you may see that where feare is, there our wonted custome is left presently: feare easily overmasters custome,*
though

Hom. 14. ad
pop. Antioch.

Hom 7. ad pop.
Ant.

though it be never so ancient. The same Father in another place, maketh mention of one, who had got an ill-favoured fashion of moving his right shoulder when hee went; which yet he corrected by laying a sword over it, in such maner, that it should be in danger of cutting, if so it moved: and so by feare of incision, he taught his shoulder better manners and motions. In like maner should you who have authoritie, deale with those who are blinded with long custome in error. For (saith S. *Augustine*) *si doceantur & non terreatur, vetustate consuetudinis obdurati, ad capefcentiam salutis viam pigrius surgent.* You are the second servants of our Lord, sent forth with this commiffion, *Compell them to come in, that my house may be full.* Yee must compell them by lawes and punishments, as *Artaxerxes* writeth unto *Esdra*s: *Whosoever will not do the law of thy God, and the Kings law, let him have judgement without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.* Thus King *Afa* enacted, that, *If any would not seeke the Lord God of Israel, he should be slaine,* 2. *Chron.* 15. 13. So *Iofiah* compelled all that were found in *Israel*, to serve the Lord their God, 2. *Chron.* 34. 33. *Constantine* the great (as S. *Augustine* witnesseth) decreed against the Sacrifices of Pagans, upon paine of death: against wilfull heretickes, upon confiscation of their goods. The godly Emperour *Theodosius*, being moved therunto by the zealous Bishop *Amphilochius*, banished all the *Arrians* out of his dominions. and *Theodosius* the yonger, set a fine of ten pounds of Golde upon the *Donatists*, who were the Recusants of that age: which, as S. *Augustine* witnesseth, had a verie good successe; For (saith he) *thereby many of them were moved to professe Religion. and though at first they did professe it meere by compulsion: yet afterwards they professed onely for devotion.* These were the proceedings of

Epist. 48.

Decem libris
auri mutotaretur, Aug. ep. 50.

godly Kings and Emperours, against such as would not conforme themselves to the true worship of God, established by the lawes of the land. In alledging whereof, let no man thinke that I would seeme to prescribe rules to Authoritie; farre be that from me: or that I would perswade extraordinarie severe courses to be taken with a blinde and misled people. God is my witnesse, I seeke not theirs, but them: my only purpose is to iustifie the law of this land, and practise of our Church. and that our people may see what a milde government they live under, if they will but consider, how their Fines, besides that they are so neglected in the execution, that the hundredth man is not charged with them; are even in themselves a great deale lighter, than those punishments which formerly have beene inflicted by godly Magistrates, upon offenders of the like nature. But especially they must confesse, that they are gently entreated, if they will remember what was the proceedings of their Church against us: for in former ages they proceeded against the Waldenses, and the first reformers of our Church and even at this time they doe proceed against Protestants in other countries, not with mulcts and imprisonment; but with sword, fire, and fagot. They fyne them indeed, but it is with fire; as witnesse their houses of Inquisition in Spaine and Italy, and their bloody wars in France and Germanie, for the cause of religion. But the time of retribution will come, and God will move Kings and Magistrates, to harken to that exhortation, *Rev. 18. 6.* which is directed unto them, and directly respecteth these times of ours: *Reward her even as she hath rewarded you: give her double according to her workes, and in the cup that she hath filled to you, fill her the double. Psal. 137. 8.* O daughter of Babel worthy to be destroyed, blessed shall he be that rewardeth thee, as thou hast served me. Blessed shall

shall he be that taketh and dasheth thy children against the stones.

2. Whereas feare of men restrayneth manie from ioyning with us : The remedie to be used against this, is, to presse and urge first and chiefly the great ones ; for they cannot pleade this, That they dare not for their friends. for the eyes of the people are upon them, and all are readie to follow them, not to leade them. 3 Whereas Priests and Iesuites are a great let unto reformation ; for remedie against this, let a severe course be taken with them for they are the seducers of the people, instruments of Idolatry, authors of rebellion, bellows and brands of sedition. Ye shall scarce ever reade in the old Testament of anie reformation of religion, and abolishing of Idolatry, but the Priests were cut off : *Elijah* slew all the Priests of Baal, *1. King. 18. 40.* so did *Iehu*, *2. King. 10. 25.* *Ioash* the King, and *Iehoiada* the Priest, with all the people, slew *Mattan* the Priest of Baal before the Altars, *2. Chron. 23. 17.* and *Iosiah* burnt the bones of the Priests upon their Altars, *2. Chron. 34. 5.* And though our Priests deserve no lesse, yet I desire not their blood, but onely that they might be removed, and restrained from seducing of the people: for in this question of putting hereticks to death, as in all other, I submit my selfe to the iudgement of our Church, and practise of our countrey ; which never put anie to death, *religionis causa mera, sed mixta, mixta cum mala mente & fide in principem.*

Tortur. torn
p. 133.

The fourth cause of their blindness and errour, is want of a sufficient Ministrie, caused through the want of maintenance : for remedie against this, great care would be taken for to plant able and painefull Ministers, and to provide a sufficient maintenance for them. Thus *Hezekiah* appointed Priests and Levites, and provided for their living : For he commanded the people to give the por-

tion of the Priests and Levites, that they might be encouraged in the Law of the Lord, 2.Chron. 31. 4. there is a good precedent for you. We have such an *Hezekiah* to command, but we lack such subjects to obey: for our Church-robbers, albeit commanded by the King, yet will not give the Priests their owne portion, nor anie part of their portion, nor the meanest offering; all is too little to buy and maintaine their sacrilegious honour. But surely if they be not compelled to allow some competent maintenance for a Minister, but their impropriations be allowed; it is but in vaine to looke for anie reformation. I will say that the old saying is like to prove a true prophesie; *Hibernia ante diem iudicij non reformabitur*. The last thing I named that hindreth a reformation, is the miseducation of their youth; for remedie against this, a course would be taken, that none be suffered to go beyond Seas for to studie; that no Popish Schoole-masters be permitted at home, and that all, who are of abilitie, bee compelled to send their children to be brought up in our Schooles. There hath beene directions given to this purpose, but there is no such thing performed: that evill is not cured but increased.

Now if these things were done; Severe punishments inflicted, The great ones chiefly urged, The Priests removed, Able Ministers planted, Popish Schooles and Schoole-masters restrained: there were some hope that they would ioyne with us, and all of us become one Church and one sheepefold, as there is one God and one Mediator.

1. King. 2. 5.

But what should I speake of an unitie with Papists, while we are not all one amongst our selves; but still contesting about trifles, and (as it is said of *Joab*) *shedding the blood of warre in peace*? which gives occasion to the Papists to insult over us, crying out, That we are not the

the true Church, because divided in sundry sects and opinions. which was the rotten argument of prophane *Celsus*; *Christianos non habere veram religionem, quod in varias sectas divisi essent.* Here I could answer; first; That unitie is no proper tie of the Church, being not always inseparably and incommunicably found therein; Secondly, that manie false Churches have an agreement amongst themselves. Thirdly, that the true Church was never without divisions. Fourthly, that our differences are not so great nor so manie, as our adversaries would make men beleeve; but a great part of them, are invented by our adversaries: another part concerne not us, nor any of our Church, but are the doctrines of certaine sects and hereticks which have sprung up with the revived light of the Gospel, and are gone out of the reformed Churches: some of them are onely quarrels betweene some particular men, not anie differences between Churches; and the greatest part of them all, are not reall but verbal, not in matters of faith, but about ceremonies and matters of no importance: finally, that there is greater discord in the Church of Rome; for there is not one point in all divinitie (except those wherein wee accord with them) wherein they all speake the same. But albeit these things being all true (as were easie to prove) be sufficient to stop the mouthes of the adversaries; yet I could rather wish, that we did not need to use this Apologie: for certainly this earth hath nothing more lamentable, than the civill iarrs of one faith. *Constantine* the Emperour said unto the Bishops of the Councell of *Nice*, That he thought this worse than all the evils to be uttered, that he saw the Church of God dissenting by contentions, and contrarie opinions. For first, division in faith, hath ever beene a mother of Atheisme. *Sozomen* saith,

*hugo lincol
dignus
signus, d. i.
p. 2. d. 1. d. 1.*

Zozom. l. i. c. 17.

Ms. I. cap. 16.

saith, *The contrarieties of opinions among the learned at that time, was so scandalous, that it turned manie away from embracing the Christian Religion.* and so at this time there be manie who will be of no religion, till they see the differences amongst the learned reconciled. Yea contention doth extinguish the verie life of Religion, which is brotherly love: and therefore they who make so much ado about ceremonies, had need to take heed, that in the meane time they lose not that which is more pretious, even Christian charitie it selfe. They are like unto a man who came to a Physitian, to desire a cure for the Whitlay in his finger; and while the Physitian looketh upon him, he perceiveth death in his face. Secondly, by our contentions our adversaries get advantage. It was a true speech, cyted from that Father S Hilary, by Bellarm. *Bellum hereticorum, pax est ecclesiae:* but our experience doth invert it upon us; *Bellum ecclesiae pax hereticorum.* Our discord is their musicke, our ruine their glory: they laugh, and scorne, and clap their hands at our bickerings. Thirdly, it is a most grievous offence against God to rent the Church, which is his bodie, with schismes and contentions: it is no lesse than sacriledge, no better than Idolatry; For (as an ancient Father saith) *Non minor est laudis non scindere ecclesiam, quam idolo non sacrificare.* S. Cyprian thought that God sent the persecutions of his time, for no other cause than their contentions. and Eusebius beginning to entreat of the bloodie persecution which the Church suffered under Dioclesian, saith, *The contentions of the learned therein, was the cause.* And why may not I say, That it was for this same cause, that God at this time suffereth our neighbour Churches to be under so cruell persecution, and threatneth the like iudgement against us? he will try if affliction can humble us, and

Dionis. apud
Niceph.

Lib. 4. epist. 4.

Lib. 2. hist. c. 2.

and the rage of the common enemie make us friends.

For so doe men use (saith an old History, speaking of this matter) *as long as strangers wrong them, to hold together;*

Zozom. l. 6. c. 4.

but when they are delivered from outward troubles, then they fall out among themselves. These be the hurts we sustain by our dissentions: And therefore if ever we would see the good dayes of the Gospell, the flourishing of religion, the unhorsing and confusion of the strumpet Rome; if wee desire to escape the iudgements of God, which did fall upon the primitive Church for their contentions: let us labour to reconcile our selves, and at length to embrace unitie; let us all compose our selves to peace and love. *Oh pray for the peace of Ierusalem.*

But, thanks be to God, the Church of this land, is not much troubled with such iarres; and therefore I come to the other sort of unitie: As wee are one in opinion, so must we be one in affection. Ye that are of one Church, and professe one faith, *be like minded, having the same love, being of one accord and of one judgement, that nothing be done through contention and vaine-glory, &c.*

Philip. 2. 2.

Let us dwell together as brethren, which is a good and comely thing: let us love one another, as God hath loved us; for hereby shall it be knowne that we are Christs disciples, if we love one another. This is indeed the mark of a Christian, the commandement of God, the fulfilling of the law; and especially at this time, when we celebrate this Feast of *Pentecost*, should our hearts be united together, through love. For it is said when the Apostles were wayting for the comming of the holy Ghost on the day of *Pentecost*, that *they were all* *ἑνωμένοι* *with one accord*

Psal 133. 1.

Ioh. 13. 35.

Act. 2. 1.

in one place. and then did the Spirit come downe upon them in a visible shape. So if wee would have the holy Ghost to descend on us this day, and every day, though not in a visible shape, yet in invisible favours, leading us

Gal. 5. 22.

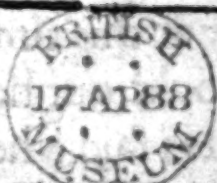
Gal. 5. 19. 20.

Col. 3. 12, 13,

14.

Ioh. 17. 21.

into all truth, and making our whole life a merry Whitsontide: we must be, as the Apostles were, *unanimus*, with one accord in one place. For he is the spirit of love, and will not rest in a contentious heart: but where there is unitie of spirit, there doth rest this spirit of unitie; and the fruit of this spirit is *Love, joy, peace, long suffering, gentlenesse, &c.* but on the other part, *Hatred, variance, emulations, wrath, strife, seditions*, are not the fruits of the spirit, but the workes of the flesh. Wherefore since it is so, I beseech you, Men, Brethren, and Fathers, let mee speake to you in the words of the Apostle S. Paul: *Put on (as the elect of God holy and beloved) bowels of mercie, kindnesse, humblenesse of minde, meekenesse, long suffering: forbearing one another, and forgiving one another, if any man have a quarrell against any: even as Christ forgave you, so also doe yee. And above all these things, put on Charitie, which is the bond of perfectnesse. And let the peace of God rule in your hearts. So shall we be one, as God is one and the Mediator one: in this life, one amongst our selves; and the life to come, one with God in glory. To this one God, &c. Amen.*



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